A A
197 here can speak Indonesian. Very few people here
[191] can speak Dutch. I think he said only twenty. He believes, however, that in a few years with the great number of students now learning such things in school there will be many people who will know Dutch. No one here speaks English, but they are teaching it in the Ambon schools.

A There is very little reading done here. I
212. told them about the people in America reading
204 all the time, even in subways. There used to be
217 a traveling library that came here and books could be borrowed for one cent a week. This is no longer true. There also was at one time a library in Ambon. This too is no longer in existence. There are three Malay papers: Masa (Pupella's paper); Sulo Molukken (Moluccan Torch), issued by the government; and a religious paper.

C Ceram: Wednesday, November 9. I left Ambon
[501] at 8:30 A.M. on a Government Higgins motorboat
131 B-010. We sailed around the east side of Leiti-
361 mor and thence between Ambon and Haruku seeing
727 Tulehu on one side and Kailolo on the other. Then we sailed along the north coast of Haruku and Saparua, with Nusalaut in the distance to the south. Thence we swung to the coast of Ceram and into Elpaputi Bay and then to Amahei, a small place of perhaps two thousand inhabitants at the end of a narrow inner bay. The jutting narrow peninsula that separates this bay from Elpaputi Bay is cleared on top and there was an airstrip here which was used by the Japanese. The entire town was razed by the American Air Force in less than one hour. Every house is new. For example, only the stone floor remains of the former large government office. This office is under a large waringin tree, which notably escaped damage.

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212 and understand the meaning of the Kitab rules. These are short and simple.

217 There is no library here now, although dur-
204 ing the prewar period there was a lending
212 library in the school at Waai. One paid fl.
517 0.15 per week to use one book. Gani used to borrow books and says that many people would borrow them if they had such a library here now. There is no bookstore. Only about ten people read newspapers, mainly Ambonese newspapers, regularly (more or less). There are practically no books in Tulehu.

212 Gani says there is a lot of letter writing.
205 "Why," he said, "mail comes twice a week, and each time there are thirty to forty letters for the people here!"

871 There are ten Koran schools. Formerly, as
191 indicated above, there was an Arabic language
563 school.

Alien children learn the local language and Malay. Alien adults learn to speak Malay but not the local language.

185 All adults want their children to learn to
563 read and write. This is a change from the old
212 days when the adults were suspicious of the
871 schools. Even the Butonese want their children to read and write now. There is one Butonese teacher in Ambon and other Butonese are now rising.

207 The Radja has a radio (it probably doesn't
546 work). There are no movies. However, at the
517 end of the war for about three months the Australians here had open air movies and they are still remembered. When the people from here go to Ambon they often attend the movies.

178 New technological changes in the last fifty
489 years in Tulehu include the road, automobile,
205 the motorboat, the telephone in the police post,
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665 Evidently the PTB is pobrly organized.

665 798 The Mohammedans are mainly PIM. There are more Christians in PTB, but they too are mainly PIM. However, there is no Mohammedan party, and both Mohammedan and Christian churches keep clear of politics. The imeum, for example, never talks about it. There are no ideas current about a religious war against the Christians, but this is known to exist and it is said that if the Christians tried to suppress the Mohammedan religion they would all don white clothes and go on a holy war (perang sabil).

665 555 Between parties there is no real out and out enmity yet. The main danger would seem to come from the PTB and especially the soldiers. Even the Radja says that they could make a forceful victory but they do not wish to do so. At least this shows that the idea is there and they realize they are losing. Many of the young people may have the idea that they can rise rapidly in politics. This they think is especially true if Indonesia becomes free and they take over Dutch jobs. Thus many of them join the party as they want to get in on the ground floor. The local PIM leader also has ambitions, but he only went as far as the third grade in school and has little chance. It is all a matter of education and Gani keeps saying this over and over again.

204 665 207 The only newspaper (private) with political information in it is the Pupella and PIM "Masa." The government paper "Suluh Ambon" is clearly PTB, as seen from the articles. Radio is not used.

622 631 I asked the Radja about politics and he said that only men like him knew enough to be wise politically. The great masses, he said, are party tools. Thus he uses the Dutch "line" without realizing that they would say the same thing

[i.e., a political leader of PIM and publisher of the newspaper "Masa" --Analyst]

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665 ship, everyone knows who the big men in Ambon are.

729 In Amahusu there are no traders or aliens. The returned soldiers are at the bottom of the whole situation. This refers both to those who have returned or will return when pensioned. This is a land, except for the Mohammedans, which has lived on pension funds.

463 Few if any of the young people think of politics as a career. The only career interest here has been that of becoming a soldier. Of course, some have religion in mind and evidently others go into trades of various sorts. There is no development, however, of political activity, even of a personal kind. This seems to be suppressed.

204 There are three papers: (1) the monthly "Berita Maloku," put out by the church, subscribed to by about ten individuals and read by perhaps one hundred; (2) "Suluh Ambon", put out by the government, read by practically no one; (3) "Masa", Pupella's PIM paper which goes to perhaps thirty individuals and is read by as many as three hundred. This tells the story.

621 583 769 One may marry in or out of the negri, but ninety-five per cent of the marriages take place within Amahusu. If one marries outside the negri, a man must pay the girl's negri fl. 25.00. They call this "government money." It is really a price paid to the girl's group as an indemnity for her and her children's loss to the negri.

769 621 This shows beautifully how the negri is a tribe, in a real sense, and the terrific feeling against marrying outside. They are almost like the Chinese in this respect. They return to die, and they have ancestor places, etc. And when I asked the Radja of Tulehu and two Ambon women what I should call the Ambon section of